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Summary of Stakeholders' submissions on Malaysia*

Report of the Office of the United Nations High Commissioner for Human Rights

I. Background

1. The present report was prepared pursuant to Human Rights Council resolutions 5/1 and 16/21, taking into consideration the periodicity of the universal periodic review. It is a summary of 52 stakeholders' submissions[1] to the universal periodic review, presented in a summarized manner owing to word-limit constraints. A separate section is provided for the contribution by the national human rights institution that is accredited in full compliance with the Paris Principles.

II. Information provided by the national human rights institution accredited in full compliance with the Paris Principles

2. The Human Rights Commission of Malaysia (SUHAKAM) recommended Malaysia to accede to the International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR), International Convention on the Elimination of Racial Discrimination (ICERD), Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families (ICRMW) and International Convention for the Protection of all Persons from Enforced Disappearance (ICPPED). It also recommended Malaysia to accede to the relevant Optional Protocols, withdraw reservations to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), Convention on the Rights of the Child and Convention on the Rights of People with Disabilities (CRPD); implement the recommendations of the CRC Committee and CEDAW Committee; and submit the periodic reports to the CRC and CRPD Committees without further delay.[2]

3. SUHAKAM recommended Malaysia to amend the Employment Act 1955 to provide greater protection for all workers including migrant workers and domestic workers; to ratify the ILO Domestic Workers Convention, 2011 (No. 189); accede to the 1951 Refugee

* The present document was not edited before being sent to United Nations translation services.

Convention and its 1967 Protocol, and in the interim, adopt a clear policy framework to address the rights of refugees.[3]

4. SUHAKAM recommended that its annual reports are debated in parliament, and that parliament establish a permanent parliamentary select committee on human rights.[4]

5. SUHAKAM recommended Malaysia to implement the recommendations of the Special Rapporteurs who visited Malaysia and extend a standing invitation to all special procedures.[5]

6. SUHAKAM recommended Malaysia to adopt policies that prohibit discrimination and violence on grounds of sexual orientation and gender identity.[6]

7. SUHAKAM recommended Malaysia to develop national indicators for the SDGs based on human rights principles and standards.[7]

8. SUHAKAM stated that the amendments to the Dangerous Drugs Act 1952 in December 2017, which removed the mandatory death penalty for drug related offences subject to certain conditions, was a positive development. Nonetheless, the death penalty still existed under the Dangerous Drugs Act 1952 and other laws. It recommended Malaysia to impose a moratorium on the use of the death penalty.[8]

9. SUHAKAM recommended Malaysia to abolish corporal punishment in schools and in the legal system and to reform investigation methods to end coercive and violent interrogation methods.[9]

10. SUHAKAM stated that around 650 deaths in prisons, immigration and police detention centres were recorded from 2015 to 2016 and recommended the placement of a medical officer at every detention centre.[10]

11. SUHAKAM recommended Malaysia to review laws to repeal provisions of detention without trial.[11]

12. SUHAKAM stated that there was an alarming escalation of arrests and prosecutions under the Sedition Act especially in 2014 and was concerned about the Anti-Fake News Bill.[12]

13. SUHAKAM welcomed the National Action Plan on Anti-Trafficking in Persons 2016-2020 and the decision to establish a special court on human trafficking.[13]

14. SUHAKAM recommended Malaysia to review all relevant laws to set the minimum legal age for marriage for all males and females at 18 years old.[14]

15. SUHAKAM recommended Malaysia to revise the minimum wage regularly towards achieving an adequate standard of living for all.[15]

16. SUHAKAM recommended Malaysia to reduce the medical fees for non-citizens including refugees, migrant workers and stateless persons to ensure they can afford public healthcare services.[16]

17. SUHAKAM recommended Malaysia to provide access to formal education for all children regardless of citizenship or immigration status including migrant, refugee and stateless children.[17]

18. SUHAKAM stated that the judiciary created a commendable precedent in the case of Indira Gandhi by declaring that both parents have the right over a child's religion.[18]

19. SUHAKAM stated that non-citizen women married to Malaysian men are dependent on their husbands to maintain their legal status in the country, leaving the women in a vulnerable position especially in cases of domestic violence, estrangement, abandonment or death of the husband.[19]

20. SUHAKAM was concerned about the inadequate protection of the rights of persons with disabilities under the Persons with Disabilities Act 2010 as it did not provide a remedy to persons with disabilities when their rights have been denied.[20]

21. SUHAKAM recommended Malaysia to recognize indigenous peoples' customary rights to land and expedite gazetting of indigenous land.[21]

III. Information provided by other stakeholders

A. Scope of international obligations[22] and cooperation with international human rights mechanisms and bodies[23]

22. Numerous organizations recommended Malaysia to ratify the ICCPR, ICESCR, ICERD, ICMRW, CRC, CAT, OP-CAT, ICCPED, ILO Indigenous and Tribal Peoples Convention, 1989 (No. 169), ILO Domestic Workers Convention, 2011 (No. 189), Convention Relating to the Status of Stateless Persons, the 1951 Refugee Convention and the 1967 Protocol Relating to the Status of Refugees.[24]

23. Many organizations recommended Malaysia to issue a standing invitation to the special procedures of the Human Rights Council.[25]

24. Several organizations recommended Malaysia to withdraw all reservations to the CRC, CEDAW and CRPD.[26]

25. JS3 and JS12 recommended Malaysia to fully implement the CEDAW recommendations.[27]

26. International Campaign to Abolish Nuclear Weapons (ICAN) recommended Malaysia to ratify the UN Treaty on the Prohibition of Nuclear Weapons.[28]

27. Human Rights Watch (HRW) recommended Malaysia to ratify the Rome Statute of the International Criminal Court.[29]

B. National human rights framework[30]

28. Amnesty International (AI) stated that the National Human Rights Action Plan (NHRAP) was a positive step, however, it failed to address challenges such as improving civic space and repealing restrictive laws on freedom of expression, assembly and association, as well as protecting human rights defenders.[31]

29. JS12 recommended Malaysia to appoint SUHAKAM as the coordinating, monitoring and evaluating institution for the NHRAP, and providing the resources to do so.[32]

30. JS1 recommended Malaysia to reform the Immigration Act 1959/63 to legally exempt asylum seekers and refugees from arrest, detention and prosecution for irregular entry.[33]

31. JS12 recommended Malaysia to enact a comprehensive anti-discrimination law.[34]

32. Persatuan Orang Cacat Penglihatan Islam Malaysia (PERTIS) recommended Malaysia to amend the Federal Constitution to include discrimination based on disability.[35]

33. Jubilee urged the Malaysian government to amend the National Registration Act to remove all mention of religion from the ID card.[36]

34. JS13 recommended Malaysia to develop a National Action Plan on indigenous peoples, including in relation to their commitment to the 2030 Agenda.[37]

35. JS18 recommended Malaysia to repeal laws that criminalize consensual sexual relations between adults, including Penal Code 377B, and repeal laws that criminalise transgender person on the basis of gender expression and gender identity.[38]

36. JS4 recommended Malaysia to incorporate the results of the third UPR into the national human rights action plan for the promotion and protection of all human rights, taking into account the proposals of civil society.[39]

C. Implementation of international human rights obligations, taking into account applicable international humanitarian law

1. Cross-cutting issues

Equality and non-discrimination[40]

37. JS7 stated that lesbian, gay, bisexual and transgender (LGBT) people faced some of the most severe reprisals, surveillance and violence online in the past few years.[41]

38. JS18 stated that the state actors maintained a sex and gender essentialist and binary position, and failed to grasp the root causes and structural discrimination that result in the marginalization of trans people,[42] and recommended Malaysia to engage LGBTI human rights groups to address discrimination and violence against LGBTI.[43]

39. JS7 reported that the state Islamic departments had introduced at least two mobile applications – "Hotline JAIS", to report sharia offences; and "Hijrah Diri – homoseksual", aimed at LGBT persons who are seeking to change their sexual orientation and/or gender identity.[44]

40. International Women's Alliance for Family Institution and Quality Education (WAFIQ) recommended Malaysia to fortify the existing Act 265, the Industrial Relations Act 1967, and Part VI of the Occupational Safety and Health Act 1994 by providing more protections against gender-based discrimination.[45]

41. Ikatan Pengamal Perubatan & Kesihatan Muslim Malaysia (I-Medik) stated that the LGBT community reported that they were religiously discriminated by certain segments of the community[46] and recommended Malaysia to provide gender sensitization and human rights trainings to religious authorities.[47]

Development, the environment, and business and human rights

42. Cultural Survival (CS) stated that projects such as dams, extractive industries, logging, and agribusiness continued to be licensed on customary native land, threatening indigenous food security, livelihoods, degrading biodiversity in forests, polluting water sources, and contributing to climate change.[48]

2. Civil and political rights

Right to life, liberty and security of person[49]

43. JS6 stated that Malaysia was one of the leading death-sentencing and executing states in the world. Capital punishment was provided for in six laws for more than 20 offenses and mandatory for 9 offenses, resulting in the lack of discretion for sentencing authority.[50]

44. HRW and JS6 recommended Malaysia to immediately impose a moratorium on the use of the death penalty, enact legislation to eliminate the mandatory death penalty for all offenses, and take steps towards its abolition.[51]

45. JS6 recommended Malaysia to establish precise and transparent rules governing the execution process, especially on the notice of execution given to the death row inmate, their lawyers and their family.[52]

46. Suara Rakyat Malaysia (SUARAM) and JS12 recommended Malaysia to eliminate all forms of cruel, inhuman or degrading treatments or punishment in the criminal justice system, in line with international human rights standards, including the practice of whipping and caning.[53]

47. ADF International was concerned about the apparently religiously-motivated kidnapping of pastors and other individuals.[54] World Evangelical Alliance (WEA) urged Malaysia to ensure the wellbeing and safety of all religious workers.[55] SUARAM noted that the public inquiry by SUHAKAM into the kidnapping of pastor Raymond Koh was

derailed following the notice by the Royal Malaysian Police that a suspect had been charged.[56]

48. Bar Council Malaysia (BCM) stated that the Prevention of Crime Act 1959 ("POCA") and Prevention of Terrorism Act 2015 ("POTA") re-introduced detention without trial. These laws gave police the power to detain a person for an initial period of 60 days, without access to legal representation or family.[57]

49. JS1 noted that despite Malaysia's commitment during its second UPR cycle, no progress had been made towards satisfactorily improving its detention infrastructure to comply with international standards. Although the government took several initiatives in 2016 to enhance healthcare resources in its detention centers, they were still grossly insufficient.[58]

50. JS2 stated that in June 2017, 56% of the prison population were drug related offenders.[59] Centre for Human Rights Research and Advocacy (CENTHRA) recommended Malaysia to adopt and implement necessary measures to improve the condition of prisons and to protect the rights of prisoners in accordance with the relevant international standards and norms.[60]

51. Global Detention Project (GDP) was concerned that, male children were placed in the male adult facility and female children remained in the women adult facility. There were no provisions under law for the separation of unaccompanied minors.[61] SUARAM was deeply concerned over the welfare and rights of minors and juveniles held under the criminal justice system.[62]

52. JS1 stated that by detaining women refugees and asylum seekers, including those with further specific needs such as pregnant and lactating women, Malaysia breached its obligations under Articles 1, 2, 5(a), 12 of the CEDAW.[63]

Administration of justice, including impunity, and the rule of law[64]

53. BCM and JS12 referred to a landmark 2018 Federal Court decision nullifying the unilateral conversion of three minor children to Islam by their estranged father, after an eight-year legal battle. The judgment sets out clearly the position of the Sharia Court within the Malaysian legal system: that matters relating to sharia laws can only be heard if the statute provides for it. However, enforcement was weak and state-level Sharia enactments enabling unilateral conversions of minor children by their Muslim parent remained a concern.[65]

54. Jubilee urged to make provisions under the constitution and sharia enactments to clearly state that sharia' courts are subordinate courts and shall have jurisdiction only with respect to personal law matters solely regarding Muslims and not when either party are non-Muslims.[66]

55. Religious Freedom in Malaysia (RFL) stated that the unclear jurisdiction of the Sharia Courts created practical problems for any Muslim who wished to leave the religion of Islam.[67]

Fundamental freedoms and the right to participate in public and political life[68]

56. JS3 noted that the religious tolerance for which Malaysia previously received positive recognition had regressed significantly in recent years. An official narrative of "identity politics" and "national unity" was premised on suppressing difference.[69] Tolerance of minority opinions and dissenting viewpoints had likewise deteriorated. Individuals from marginalized groups, including Shia Muslims and other religious minorities, LGBT people, human rights defenders (HRDs), women, journalists and artists had been acutely impacted by these developments.[70]

57. ADF International and WEA were concerned about the rejection of individuals' religious and expressive rights, and acts of violence against religious minorities, particularly Christians.[71] WEA called for pursuing and cultivating respect and accord amongst the majority religious group towards the rest of the minority religious groups.[72]

58. JS16 stated that they were witnessing different standards between Muslims and non-Muslims[73] and were concerned about increasing Islamic fundamentalism and extremism.[74]

59. Shia Rights Watch (SRW) stated that Shia Islam had been classified as deviant and that often their private activities were raided by the Islamic Religious Enforcement Officers.[75] Allied Coordinating Committee of Islamic NGOs (ACCIN) stated that Muslim reverts faced discrimination in the workplace.[76]

60. EMPOWER recommended Malaysia to hold more frequent inter-faith dialogues where diverse groups are invited and consulted, such as women and the LBGT community.[77]

61. RFL, JS8 and JS9 recommended Malaysia to take measures to ensure that all persons, including Muslims, can freely exercise their right to freedom of religion and belief, without interference by the state and including the right to change their religion.[78] ADF International also recommended the right for Muslims to convert to a religion other than Islam without fear of legal sanction, and the right for a Malay person to identify as other than one who professes Islam as their religion, without compromising such person's identity as Malay.[79]

62. JS9 was concerned that Syariah courts continued to criminalize apostasy and forbid Muslim Malaysians from changing their religion, and stated that non-Muslim Malays, who had been registered as Muslim by a clerical error or marriage, had been prohibited from changing their religion on their state identification cards or after they had divorced.[80]

63. Reporters Without Borders International (RSF-RWB) noted that press freedom had failed to progress for many years.[81] JS3 stated that in Malaysia, the government closely controlled the flow of information.[82] JS4 was deeply concerned with the use of restrictive laws by the authorities to investigate and prosecute government critics and peaceful protesters in their exercise of the rights to freedom of expression and peaceful assembly, as well as to shut down independent media outlets.[83]

64. JS4, JS7, AI and BCM stated the definition of 'fake news' in legislation was broad and vague and could easily include honest or marginal mistakes as well as statements that may be merely a matter of opinion. Acts falling under this definition would be punished severely with a fine or up to six years imprisonment, or both.[84]

65. SUARAM, JS15 and Front Line Defenders (FLD) stated that HRDs faced judicial harassment, arbitrary arrest, death threats and intimidation. HRDs fighting corruption, campaigning for electoral reform and free and fair elections were particularly vulnerable and were targeted for participating in peaceful protests. LGBTI rights defenders also faced widespread discrimination and harassment.[85]

66. JS4 stated that independent media outlets exposing government abuse often faced harassment and defamation charges or were blocked.[86] AI, RSF-RWB and JS4 recommended Malaysia to repeal the Sedition Act, drop all charges and quash convictions of individuals prosecuted under the Act simply for peacefully exercising their right to freedom of expression.[87]

67. JS7, HRW and Organization for Defending Victims of Violence (ODVV) reported that websites posting critical material of the government, including corruption allegations, were blocked.[88] RSF-RWB stated that a war on independent media that previously managed to circumvent government control was launched.[89]

68. ODVV stated that protesters advocating for electoral reform and raising awareness were subjected to physical attacks and intimidation, as well as death threats against their leaders.[90]

69. JS13 stated that indigenous leaders within Jaringan Orang Asal SeMalaysia (JOAS) were still facing discrimination and harassment by the government and that their names were on the blacklist of the Immigration Department. Indigenous activists who were conducting activities in the community were often followed and monitored by the police Special Branch unit.[91]

70. JS12 and JS15 were concerned that COMANGO's involvement in Malaysia's previous UPR resulted in the Home Ministry declaring COMANGO 'illegal', and stated that Muslim-based groups in The Coalition of Muslim Organisations in the UPR organised hate and smear campaigns against COMANGO.[92]

71. FLD recommended Malaysia to accept and fully implement the UPR recommendations on right to freedom of assembly and right to freedom of expression in a transparent and participatory manner with full involvement of HRDs at all levels.[93]

72. BCM stated that cases continued before the courts on the constitutional position of the use of the word "Allah", given that government holds the view that the use of the word is reserved exclusively for the religion of Islam, relying on the decision of the Court of Appeal in the "Herald" Roman Catholic newspaper case. This had far-reaching repercussions for the right to freedom of religion, and freedom of speech and expression.[94] Concerned Lawyers for Justice (CLJ) raised a similar issue.[95] Jubilee and WEA stated that the discrimination continued against religious minorities in Malaysia regarding the use of the word "Allah."[96]

73. Lawyers for Lawyers (L4L) and JS4 recommended Malaysia to halt amendments to the Legal Profession Act that could undermine the independence of the Malaysian Bar and ensure that lawyers can perform all their professional functions "without intimidation, hindrance, harassment or improper interference" as provided for in the UN Basic Principles on the Role of Lawyers.[97]

74. Malaysian Youth Parliament (YPM) recommended Malaysia to create strategies for the inclusion of the youth as Members of Parliament, promoting quotas for the youth, and lowering the voting age from 21 to 18 years.[98]

Prohibition of all forms of slavery[99]

75. JS5 stated that exploitation of children through trafficking remained a challenge as Malaysia was a destination and a source and transit country for victims of trafficking.[100] JS10 stated that a large number of those women and girls are trafficked into domestic servitude by employment agencies in their home country or Malaysia or employers in Malaysia.[101]

76. JS5 stated that under Malaysian laws, prostitution was illegal and criminalised by the Penal Code. However, the Penal Code did not make a difference between exploitation of children in prostitution or exploitation of adults.[102]

77. YPM stated that there was an increase in the operations of illegal orphanages that act as a facade for begging syndicates, sometimes with links to human trafficking.[103]

78. JS14 stated that in January 2015, a raid on 28 human trafficking camps in Wang Kelian, Perlis (north of Malaysia) led to the discovery of 139 mass graves which was made public in May 2015.[104]

79. JS5 recommended Malaysia to promote the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism.[105]

Right to privacy and family life[106]

80. JS11 stated that the Federal Constitution did not allow "legally" married mothers to transfer nationality to their children born outside Malaysia on the same basis as "legally" married fathers,[107] and that men cannot transfer their nationality to their children if the child is born out of a legally recognised marriage.[108] JS11 stated that lack of birth registration can therefore provide a barrier for parents in conferring citizenship to their children.[109] JS11 recommended Malaysia to repeal gender discriminatory nationality laws and policies.[110]

81. Foreign Spouses Support Group (FSSG) stated that non-citizen spouses of Malaysians faced many challenges, despite living in Malaysia for years, raising children and establishing permanent homes. Their immigration status remained uncertain and in a situation of dependency on their Malaysian spouses for their legal status. They faced severe restrictions on their right to work and were constrained by the inability to open individual bank accounts and own affordable housing.[111] FSSG recommended Malaysia to remove all

the restrictions and amend laws and policies to grant foreign spouses the rights to reside and work in the country.[112]

3. Economic, social and cultural rights

Right to work and to just and favourable conditions of work[113]

82. JS4 stated that in law and practice, the freedom of association for workers in Malaysia remained unduly constrained and that migrant workers, who represent at least 15 per cent of the Malaysian workforce, were often coerced by immigration authorities or their employers not to join unions.[114]

83. JS1 recommended Malaysia to allow asylum seekers and refugees to obtain lawful employment and access to formal labour markets.[115]

Right to social security[116]

84. JS14 commended the government's move to introduce a minimum monthly wage in 2012, which was extended to authorised migrant workers in December 2013 and increased in December 2016 to RM1000 in Peninsular Malaysia and RM920 in Sabah, Sarawak and the federal territory of Labuan. However, domestic workers were specifically excluded from the minimum wage.[117] As they were not considered as workers they are excluded from some of the rights accorded to employees under the Employment Act, such as provisions concerning their termination of contract, maternity benefits, rest days, hours of work, holidays, as well as termination, layoff and retirement benefits.[118]

Right to an adequate standard of living[119]

85. JS5 stated that in the past three decades, the country experienced a significant development transformation, which contributed to the reduction of poverty and income inequalities.[120]

86. Centre for Alternative Policies in Economics (CAPE) noted that there were measures taken by the government to overcome the issue of inadequate affordable housing for low and middle-income households, but the issue of house unaffordability seemed to persist.[121]

Right to health[122]

87. JS1 recommended Malaysia to urgently implement its second UPR cycle commitment to ensure universal access to affordable health services for poor, marginalized and vulnerable groups, such as asylum seekers and refugees, including by removing prohibitively expensive fees and charges.[123] Reproductive Rights Advocacy Alliance Malaysia (RRAAM) and JS14 recommended Malaysia to ensure that all non-citizens have universal access to healthcare without discrimination, in particular to provide a one-stop universal access to healthcare service for victims of violence at public hospitals regardless of their documentation status and without the need for a police report.[124]

88. FSSG stated that children whose citizenship applications were delayed and children who were non-citizens with one Malaysian parent were not being provided with compulsory vaccinations in schools and were provided health care only until the age of twelve.[125]

89. RRAAM was concerned about barriers to access for sexual and reproductive health-care in government health centers for unmarried women, migrant workers and refugee women.[126]

Right to education[127]

90. JS14 stated that non-citizen children lacked access to education at public institutions at all levels. While the Malaysian government has permitted some NGOs to set up informal schools for refugee and migrant children, thousands of children still had no access to education.[128] JS19 and JS20 recommended Malaysia to provide free elementary education in public schools.[129]

91. CS stated that illiteracy led to women lacking knowledge about their rights as indigenous women, which made it difficult for them to use their voices when presented with such an opportunity.[130]

92. RRAAM recommended Malaysia to establish comprehensive, rights-based and informed choice sexuality education as part of the school syllabus.[131]

4. Rights of specific persons or groups

Women[132]

93. JS3 stated that women often experienced a disproportionately severe backlash for expressing their view and that there was the persistence of negative gender-based stereotypes in public discourse, in particular in the media and politics.[133] JS12 stated that the political environment is hostile to women, and in 2016, women's political participation remained poor, between 8% and 11% at the top most decision-making levels.[134]

94. JS17 stated that Muslim women in Malaysia faced double discrimination – firstly, discrimination vis-à-vis Muslim men within the Islamic Family Law Act (IFLA) and secondly, discrimination vis-à-vis women of other faith, with Muslim women enjoying far fewer rights in marriage, divorce, guardianship of their children and inheritance.[135]

95. JS12 recommended Malaysia to amend Section 375 of the Penal Code and all other related legislation, such as the Domestic Violence Act, and recognise stalking and rape and other forms of coercive sexual relations between married partners and unmarried intimate partners as crimes.[136]

Children[137]

96. JS17 stated that the number of child marriages had increased.[138] JS5 recommended to raise the age of marriage to 18 years of age for both girls and boys without exceptions.[139] JS17 was concerned that the age of marriage under the IFLA was 18 for men and 16 for women, with exception that they may marry at younger ages in certain circumstances with the permission of the Syariah judge.[140] HRW recommended Malaysia to create a national action plan for meeting SDG target 5.3 of ending all child marriage by 2030.[141]

97. Global Initiative to End All Corporal Punishment of Children (GIEACPC) stated that corporal punishment of children was still lawful in all settings, including as a sentence for a crime and recommended Malaysia to enact legislation to explicitly prohibit corporal punishment in all settings, including under traditional/religious law, and repeal all legal defences and authorisations for its use.[142]

98. JS1 and JS14 stated that the continued detention of asylum seeker and refugee children in immigration detention centres contravened the principle of the best interest of the child and breached Article 22 of the CRC.[143]

99. BCM stated that children's civil and political rights had not been legislatively protected. Children below 15 years of age were prohibited from taking part in a public assembly, and children below 18 years of age from organising a public assembly.[144]

100. JS17 stated that under the IFLA, where a child is born to a couple married for less than six months, that child is deemed to be born out of wedlock and in these cases the National Registration Department (NRD) refused to register the name of the biological father.[145] FSSG stated that even when a Malaysian father married the child's foreign mother, he would not be able to pass on citizenship to his child born out of wedlock.[146]

101. JS17 recommended Malaysia to amend Section 88 of the IFLA to grant equal rights of legal guardianship to both mothers and fathers based on the best interests of the child.[147]

102. WAFIQ recommended Malaysia to revisit poverty indicators, that include the nutritional status of children and relative income poverty and to implement policies that facilitate access to nutritious food.[148]

Persons with disabilities[149]

103. JS19 was concerned about the limited definition of a disabled person, defined in the Building (Federal Territory of Kuala Lumpur) (Amendment) By-Laws, 1992 as a person with a physical, hearing or sight impairment which affects the mobility or his use of buildings. This definition does not extend to the outside of the buildings and is therefore limited.[150]

104. JS20 stated that only 0.26% of disabled people were working in the civil service, which was far below the 1% quota set.[151] JS12 and JS19 were concerned that the majority of public transportation in the country was not disabled-friendly and some were dangerous for persons with disabilities to use.[152]

105. PERTIS recommended Malaysia to design public-awareness programs to educate the Malaysian public on the ways to interact with disabled people.[153]

Minorities and indigenous peoples[154]

106. Jaringan Kampung Orang Asli Semenanjung Malaysia (JKOASM) stated that in 2013, 3 of the 8 recommendations concerning the rights of Indigenous Peoples were fully accepted by Malaysian Government and that the rejected recommendations were all in relation to native land rights.[155]

107. SUARAM and JS3 stated that indigenous communities exercising their right to freedom of assembly had experienced arrest, assault and harassment by state authorities. More than 40 indigenous activists had been arrested since 2016 while defending their land against logging activities in Kelantan.[156] JS4 stated that community activists have also been arrested when organising peaceful protests to protect their land.[157]

108. AI stated that the rights of the Temiar to their customary lands remained under threat and logging activities on the lands continued without the free, prior and informed consent of the communities.[158] JS12 stated that the non-recognition of Orang Asli customary land rights has led to many problems including encroachments and the loss of livelihood.[159] JKOASM recommended Malaysia to impose an immediate moratorium on Orang Asli claimed customary lands and resources to ensure that such areas are not encroached, alienated, appropriated and destroyed pending the official demarcation.[160]

109. JS13 stated that violations with regard to land rights continued to be the main issue affecting the Orang Asal in Malaysia.[161] JS13 stated also that the development programmes initiated by both the Federal and State governments had failed to properly consult the Orang Asal using the principle of free, prior and informed consent. The resettlement schemes that were established because of indigenous communities being displaced by dams did not guarantee a better quality of life for the Orang Asal to break out of the poverty circle.[162]

Migrants, refugees, asylum seekers and internally displaced persons[163]

110. JS1 stated that in Malaysia's second UPR cycle, the government made a commitment to improve its existing framework relating to the management and processing of asylum seekers and refugees. It stated that there had been no substantial progress[164] and that the absence of a legal or administrative framework left asylum seekers and refugees without legal status and formal rights, and put them at risk of arbitrary arrest, detention, refoulement, exploitation and other human rights violations.[165] JS1 recommended Malaysia to take concrete measures to eradicate all forms of abuse of refugee and asylum seekers in detention.[166]

111. JS10 stated that the number of migrant workers in Malaysia was estimated to be around 4 million, which was composed of 2.5 million documented and 1.3 million undocumented migrant workers. They were employed in various labor sectors such as agriculture, construction, domestic work, manufacturing, plantation, the fishing industry and service industry.[167]

112. JS12 stated that married migrants were completely dependent on their Malaysian spouses to maintain their legal status in the country, which disproportionately affected women and penalised children.[168]

113. JS11 stated that the main population of stateless asylum seekers and refugees were Rohingya.[169]

Stateless persons[170]

114. CENTHRA mentioned that it was estimated that there were nearly 300,000 stateless children, including approximately 20,000 undocumented Indians born in Malaysia without birth certificates, residing in Malaysia who denied their rights to travel, access to the public health system, and attend public schools. With no official status and documentation, they were at risk of detention and vulnerable to discrimination, abuse, exploitation and human trafficking.[171]

115. JS11 stated that there were 11,500 stateless persons and many individuals and groups who were denied the right to a nationality and may be stateless or at risk of statelessness.[172] The majority of this population were of Tamil ethnicity.[173] JS11 recommended Malaysia to ensure universal birth registration in Malaysia, as a tool for protecting the right to a nationality and preventing statelessness.[174]

116. JS20 recommended Malaysia to form a Special Task Force under the National Security Council to look into an appropriate mechanism with the aim of granting citizenship to stateless persons.[175]

Notes

[1] The stakeholders listed below have contributed information for this summary; the full texts of all original submissions are available at: www.ohchr.org. (One asterisk denotes a national human rights institution with "A" status).

Civil society

Individual submissions:

ACCIN	Allied Coordinating Committee Of Islamic NGOS (Malaysia);
ADF International	ADF International, Geneva (Switzerland);
AI	Amnesty International, London (United Kingdom);
BCM	Bar Council Malaysia (Malaysia);
CAPE	Centre for Alternative Policies in Economics (Malaysia);
CENTHRA	Centre for Human Rights Research and Advocacy (Malaysia);
CLJ	Concerned Lawyers for Justice (Malaysia);
CS	Cultural Survival, (United States);
EMPOWER	Empower (Malaysia);
FLD	Front Line Defenders – The International Foundation for the Protection of Human Rights Defenders (Ireland);
FSSG	Foreign Spouses Support Group (Malaysia);
GDP	Global Detention Project (Switzerland);
GIEACPC	Global Initiative to End All Corporal Punishment of Children (The United Kingdom of Great Britain and Northern Ireland);
HRW	Human Rights Watch (Switzerland);
ICAN	International Campaign to Abolish Nuclear Weapons (Switzerland);
I-Medik	Islamic Medical and Health Practitioner Association of Malaysia (Malaysia);
JKOASM	Jaringan Kampung Orang Asli Semenanjung Malaysia (Malaysia);
Jubilee	Jubilee Campaign (The United States of America);
L4L	Lawyers for Lawyers (The Netherlands);
ODVV	Organization for Defending Victims of Violence (Malaysia);
PERTIS	Persatuan Orang Cacat Penglihatan Islam Malaysia – Association of Blind Muslims (Malaysia);
RFL	Religious Freedom in Malaysia (Malaysia);
RRAAM	Reproductive Rights Advocacy Alliance Malaysia (Malaysia);

RSF-RWB	Reporters Without Borders International (France);
SRW	Shia Rights Watch (The United States of America);
SUARAM	Suara Rakyat Malaysia (Malaysia);
WAFIQ	International Women's Alliance for Family Institution and Quality Education (Malaysia);
WEA	World Evangelical Alliance (The United Kingdom of Great Britain and Northern Ireland);
YPM	Malaysian Youth Parliament (Malaysia);
YP	Young Professionals (Malaysia).
Joint submissions:	
JS1	**Joint submission 1 submitted by**: Asylum Access Malaysia and the Asia Pacific Refugee Rights Network;
JS2	**Joint submission 2 submitted by**: Malaysia Drug Policy Movement Alliance, Suara Rakyat Malaysia and Persatuan Kebajikan Komuniti;
JS3	**Joint submission 3 submitted by**: ARTICLE 19, C4 Center, Diversity, Empower, ENGAGE, Freedom Film Network, Justice for Sisters, KOMAS, Malaysian Atheists and Secular Humanists, Pelangi, Projek Dialog, Seksualiti Merdeka, Sinar Project, Sisters in Islam and SUARAM;
JS4	**Joint submission 4 submitted by**: World Alliance for Citizen Participation and Pusat Komas;
JS5	**Joint submission 5 submitted by**: ECPAT International and End CSEC Network (Protect and Save the Children Association; Majlis Kabajikan Kanak-Kanak Malaysia - Malaysian Council for Child Welfare, Good Shepherd Services, Protect and Save the Children - P.S. The Children Malaysia);
JS6	**Joint submission 6 submitted by**: Anti-Death Penalty Asia Network (ADPAN), Ensemble contre la peine de mort (ECPM), The Advocates for Human Rights, Harm Reduction International (HRI), The World Coalition Against the Death Penalty (WCADP), Kuala Lumpur and Selangor Chinese Assembly Hall Civil Rights Committee (KLSCAHC/Malaysia), Malaysians Against the Death Penalty (MADPET);
JS7	**Joint Submission 7 submitted by**: Persatuan Kesedaran Komuniti Selangor (EMPOWER), Challenger Jaringan Rakyat Tertindas (JERIT), Justice for Sisters Knowledge and Rights with Young people through Safer Spaces (KRYSS), Pelangi Campaign Sabah Women's Action-Resource Group (SAWO), Sisters in Islam (SIS), Women's Centre for Change (WCC), Yayasan Chow Kit (YCK);
JS8	**Joint Submission 8 submitted by**: The Ethics & Religious Liberty Commission (ERLC) and the Religious Freedom Institute (RFI);
JS9	**Joint Submission 9 submitted by**: The Ethics & Religious Liberty Commission (ERLC) and the St. Charles Institute (SCI);
JS10	**Joint Submission 10 submitted by**: Franciscans International VIVAT International-Indonesia, VIVAT International, PADMA Indonesia;
JS11	**Joint Submission 11 submitted by**: Development of Human Resources in Rural Areas (DHRRA) Malaysia, Voice of the Children (VoC), Yayasan Chow Kit (YCK), Global Campaign for Equal Nationality Rights (GCENR), Statelessness Network Asia Pacific (SNAP), the Institute on Statelessness and Inclusion (the Institute);
JS12	**Joint Submission 12 submitted by**: Persatuan Kesedaran Komuniti Selangor (EMPOWER), Suara Rakyat Malaysia (SUARAM), All Women's Action Society (AWAM), Association of Women Lawyers (AWL), Asylum Access

Malaysia, Center to Combat Corruption & Cronyism (C4 Center), Centre for Independent Journalism (CIJ), Challenger, Community Action Network (CAN), Foreign Spouses Support Group (FSSG), Gerakan Pembebasan Wanita (GPW), Good Shepherd Welfare Centre, HAKAM, Imagined Malaysia, Jaringan Kampung Orang Asli Semenanjung Malaysia (JKOASM), Jaringan Orang Asal SeMalaysia (JOAS), Jaringan Rakyat Tertindas (JERIT), Justice For Sisters, KLSCAH Civil Rights Committee, Knowledge and Rights with Young people through Safer Spaces (KRYSS), Komuniti Muslim Universal (KMU), Lariche Community, Lawyers For Liberty, Malaysia Youth & Student Democratic Movement (DEMA), Malaysian Atheists & Secular Humanists (MASH), Malaysian Physicians for Social Responsibility, Migration Working Group (MWG), North-South Initiative (NSI), OKU Bangkit, PANGGAU, Pelangi Campaign, People Like Us Hang Out! (PLUHO), People's Service Organisation (PSO), Perak Women for Women Society, Persatuan Sahabat Wanita Selangor, Pertubuhan Pembangunan Kebajikan Dan Persekitaran Positif Malaysia (SEED), Projek Dialog, Pusat KOMAS, Sabah Women's Action-Resource Group (SAWO), Sarawak Women for Women, Seksualiti Merdeka, Sinui Pai Nanek Sengik (SPNS), Sisters in Islam (SIS), Society for the Promotion of Human Rights (PROHAM), Tenaganita, The Malaysian Feminist, Talisman Project, Tindak Malaysia, Universiti Kaki Lima (Sidewalk University), Women's Aid Organisation (WAO), Women's Centre for Change, Penang (WCC), Yayasan Chow Kit.

JS13 **Joint Submission 13 submitted by**: Asia Indigenous Peoples Pact (AIPP) and Jaringan Orang Asal SeMalaysia (JOAS) (PR Alutok, Tenom, Pr Alab Lanas, Sook Keningau, Pr Aarap Ulu Senagang, Pr Balat-Kuamut, Pr Badan Bertindak Kumpulan A, Pr G4 Kanibungan, Pr G5 Mangkawango, Pr G14 Telupid, Pr Gompito, Pr Imahit, Pr Jgpt Tongod, Pr K'd'vato, Pr Kasti, Pr Komokitukod, Pr Kalabakan, Pr Kawakahan, Pr Lakang, Pr Montus, Pr Mamakat, Pr Monungkus, Pr Mongopud, Pr Mukakas, Pr Monongkad Tinungkusan, Pr Mawasi, Pr Nokikito, Pr Nambayan, Pr Pakat, Pr Piroton Dagaling-Kalampun, Pr Pusakag, Pr Kbkg, Pr Badan Bertindak Tanah Adat Kg Angkawangan, Pr Simpudu Simbuan, Pr Sinungkalangan, Pr Timpot, Pr Tambatuon, Pr Tinungkusan, Pr Tonibung, Pr Tumungkus Sandad, Ajkb Baoh Chelum Dalat, Ajk Asan Bayu, Gap / Pelugau Balingian, Sibu, Ajk Bertindak Tanah Adat Kebuaw, Bawan, Gerubat, Ajk Bertindak Ncr Kg. Punan, Gerempong Anembiak Sekabai (Gas), Jawatankuasa Tindakan Rakyat Baram (Jrtb), Jawatankuasa Bertindak Rh. Sigai, Rh Sigan, Rumah Rajang & Tatu (Rata), Cicom, Ipimas, Persatuan Masyarakat T'ring Miri, (Ipdc) Indigenous Peoples Development Centre, Sarawak Indigenous Youth, Jkkk Tr Budin Tuyut Tinjar, Baram, Tahabas, Ntfp Ep (Malaysia), Adc Meradong, Panggau, Ajk Bertindak Spaoh Benat, Jkkk Pusat Jagoi, Wadesa, Bengoh, Gerakan Tanah, Block 7, Sedan, Dara Bagai, Jkkk Krokong, Jkkk Simunjan, Sadia Balai Ringin, Mebusa, Pemuda-Pemudi Sg. Limo, Persatuan Orang Asal Berkalalan, Lawas, Persatuan Penduduk Balingian, Sarawak Keruan, Kampung Bukit Limau-Sg. Nat, Jkkk Kg. Orang Asli, P. Kempas, Bukit Cheeding, Jaringan Orang Asli Bukit Tampoi, Jaringan Kampung Orang Asli Negeri Sembilan, Jaringan Kg. Orang Asli Perak (Jkoap), Jaringan Kg. Orang Asli Pahang, Jawatankuasa Bertindak Kg. Payah-Rekoh-Berdut, Gabungan Orang Asli Johor Selatan, Tompoq Tpoh

(Kg. Orang Asli Pulau Crey), Gabungan Orang Asli Pahang, Jkkk Pos Simpor, Gua Musang, Jaringan Kampung Pos Bihai, Jaringan Kampung Pos Balar (Jkpb), Badan Bertindak Tanah Adat Kampung Kundang, Badan Bertindak Tanah Adat Kampung Sungai Mok, Jaringan Orang Asli Kampung Mikang, Jawatankuasa Bertindak Tanah Adat Kampung Simpang Arang, Jawatankuasa Bertindak Kampung Jemeri, Jawatankuasa Bertindak Kampung Orang Asli Penderas, Jawatankuasa Bertindak Kampung Tanah Adat Kampung Orang Asli, Jawatankuasa Bertindak Kampung Orang Ali Ayer Bah, Jawatankuasa Bertindak Kampung Orang Asli Sungai Ulu Lawin, Jawatankuasa Bertindak Tanah & Wilayah Adat Kampung Orang Asli Pos Lanai, Jawatankuasa Bertindak Tanah Adat Kampung Orang Asli Kawa, Ajk Kampung Sungai Leyef, Ajk Bertindak Kampung Kedled, Ajk Bertindak Kampung Kembok, Ajk Bertindak Kampung Teras;

JS14 **Joint Submission 14 submitted by**: Malaysian Trades Union Congress (MTUC), Caram Asia, Malaysian Social Research Institute (MSRI), Women's Aid Organisation, Tenaganita, Good Shepherd, Suara Rakyat Malaysia (SUARAM), Archdiocesan of Human Development, KL and Penang, Health Equity Initiative (HEI), Foreign Spouses Support Group, Penang Stop Human Trafficking Campaign, Asylum Access, North South Initiative, PS the Children, New Thesallonious Apostolate, Association of Women Lawyers (AWL), Building and Woodworks International (BWI), Lawyers for Liberty, Messrs CR Selva, Our Journey;

JS15 **Joint Submission 15 submitted by**: Persatuan Kesedaran Komuniti Selangor (EMPOWER), Jaringan Kampung Orang Asli Semenanjung Malaysia (JKOASM), Jaringan Orang Asal SeMalaysia (JOAS), Justice For Sisters (JFS), Komuniti Muslim Universal (KMU), Lawyers For Liberty, Sisters in Islam (SIS), Pelangi Campaign, Suara Rakyat Malaysia (SUARAM);

JS16 **Joint Submission 16 submitted by**: Association of Women Lawyers (AWL), Komuniti Muslim Universal (KMU), Projek Dialog, and Sisters in Islam (SIS);

JS17 **Joint Submission 17 submitted by**: Musawah and Sisters in Islam (SIS);

JS18 **Joint Submission 18 submitted by**: Justice for Sisters, Knowledge and Rights with Young people through Safer Spaces (KRYSS), Transmen of Malaysia, Seksualiti Merdeka, Pelangi Campaign, and Center for Independent Journalism (CIJ);

JS19 **Joint Submission 19 submitted by**: Persatuan Peguam Muslim Malaysia (PPMM), Persatuan Perubatan, Pengubatan & Kebajikan Islam Malaysia (DARUSSYIFA), and Gerakan Peguam Muda Muslim (GPMM);

JS20 **Joint Submission 20 submitted by**: Centre for Human Rights Research and Advocacy (CENTHRA), Allied Coordinating Committee of Islamic NGOs (ACCIN), Persatuan Peguam-Peguam Muslim, Malaysia (PPMM), Islamic and Strategic Studies Institute Berhad (ISSI), Ikatan Pengamal Perubatan dan Kesihatan Muslim Malaysia (I-MEDIK), Darul Insyirah, Pertubuhan Muafakat Sejahtera Masyarakat Malaysia (MUAFAKAT), Persatuan Orang Cacat Penglihatan Islam Malaysia (PERTIS), Persatuan Belia Islam Nasional (PEMBINA), Concerned Lawyers for Justice (CLJ), Pertubuhan Ikatan, Kekeluargaan Rumpun Nusantara (HARUM), Gabungan Peguam Muslim Malaysia (i-PEGUAM), Ikatan Muslimin Malaysia (ISMA), Majlis Ittihad Ummah, Pusat Kecemerlangan Pendidikan Ummah (PACU),

Persatuan Peguam Syarie Malaysia (PGSM), CONCERN (Coalition of Sabah Islamic NGOs), Harakah Islamiah (HIKMAH) | Lembaga Al-Hidayah | Malaysian Chinese Muslim Association (MACMA), Sarawak, Halaqah Kebajikan Muslim Sarawak (HIKAM), Pertubuhan IKRAM Negeri Sarawak, Pertubuhan Kebajikan Islam Malaysia (PERKIM), Cawangan Sarawak, Angkatan Belia Islam Malaysia (ABIM), Negeri Sarawak, Yayasan Ikhlas Sarawak, Persatuan Ranuhabban Akhi Ukhti (PRAU), Ikatan Graduan Melayu Sarawak (IGMS), Persatuan Kebangsaan Melayu Sarawak (PKMS), Sukarelawan Al-Falah YADIM Sarawak, Persatuan Kebajikan Masyarakat Islam Subang Jaya (PERKEMAS), Young Professionals, Pertubuhan Damai & Cinta Insan (PENDAMAI), Yayasan Ihtimam Malaysia, Persatuan Amal Firdausi (PAFI), Persatuan Jihad Ekonomi Muslim Bersatu Malaysia, Yayasan Himmah Malaysia (HIMMAH), Persatuan Syafaqah Ummah (SYAFAQAH), Gabungan Persatuan Institusi Tahfiz Al-Quran Kebangsaan (PINTA), Malaysia Lawyers Circle (MLC), Persatuan Kebajikan Masyarakat Islam Subang Jaya (PERKEMAS), The International Women's Alliance for Family Institution and Quality Education (WAFIQ), Centre for Alternative Policies in Economics (CAPE), Muslim Youth Movement of Malaysia (ABIM), International Relations and Diplomacy Committee, Malaysian Youth Parliament (PBM), Majlis Tindakan Ekonomi Melayu Berhad (MTEM), WADI Malaysia, Human Security and Peace Scholars Network (HOPE), Pergerakan Belia India Muslim Malaysia (GEPIMA).

JS21 **Joint Submission 21 submitted by**: Sabah Islamic Future Network (SIFN), Sabah Muslim Lawyers Association (AMAL), Muslim Youth Movement Malaysia, Sabah (ABIM), HALUAN, Hidayah Centre Foundation, Sabah (IKRAM), Women Welfare Association Sabah(PERTIWISA), Puteri Islam, Sabah, Wadah Pencerdasan Umat (WADAH), Malaysian Chinese Association Malaysia (MACMA), Sabah Graduates Association (PSS), Initiative for Generations (IFG), Ranau Orphanage Sabah (RPH), Tuaran Orphanage Sabah (HOME), SALIMAH, Iranun Graduates Sabah(PANGSA), Itmam Foundation, Amal Foundation, Malaysia, SAHABAT, Muslim Scholars Malaysia.

National human rights institution:

SUHAKAM Human Rights Commission of Malaysia

[2] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 3-7.
[3] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 47.
[4] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 52, 70.
[5] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 9.
[6] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 49.
[7] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 72.
[8] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 17-18.
[9] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 22.
[10] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 63-64.
[11] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 15-16.
[12] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 10-11.
[13] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 56.
[14] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 39.
[15] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 26.
[16] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 31.
[17] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 28.
[18] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 32-33.
[19] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, paras. 32-33.
[20] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 41.
[21] SUHAKAM, submission to the Universal Periodic Review, Malaysia 2018, Third cycle, para. 44.

[22] The following abbreviations are used in UPR documents:

ICERD	International Convention on the Elimination of All Forms of Racial Discrimination;
ICESCR	International Covenant on Economic, Social and Cultural Rights;
OP-ICESCR	Optional Protocol to ICESCR;
ICCPR	International Covenant on Civil and Political Rights;
ICCPR-OP 1	Optional Protocol to ICCPR;
ICCPR-OP 2	Second Optional Protocol to ICCPR, aiming at the abolition of the death penalty;
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women;
OP-CEDAW	Optional Protocol to CEDAW;
CAT	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment;
OP-CAT	Optional Protocol to CAT;
CRC	Convention on the Rights of the Child;
OP-CRC-AC	Optional Protocol to CRC on the involvement of children in armed conflict;
OP-CRC-SC	Optional Protocol to CRC on the sale of children, child prostitution and child pornography;
OP-CRC-IC	Optional Protocol to CRC on a communications procedure;
ICRMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families;
CRPD	Convention on the Rights of Persons with Disabilities;
OP-CRPD	Optional Protocol to CRPD;
ICPPED	International Convention for the Protection of All Persons from Enforced Disappearance.

[23] For relevant recommendations see A/HRC/25/10, paras. 146.1-146.35, 146.38-146.46, 146.76, 146.135, 146.66, 146.174, 146.228-146.232.

[24] JS3, page 10; JS12, para. 10.4; JS12, para. 4.10; JS10, page 6; JS20, para. B.9; JS20, para. B.11; CS, page 7; SRW, para. 11c; SRW, para. 24j; FLD, para. 35.6; CENTHRA, para. 21.i. and para. 27.i; JS12, para. 1.3 - 1.7; AI, pages 6-7; SUARAM, para. 41; RSF-RWB, page 5; JS16, page 7, para. 5; JS6, page 3; JS 1, para. 7; JS14, paras. 14-15; JS19, page 6; JS13, para. 4.4.VIII; HRW, page 7; Jubilee, page 5; JS21, page 5.

[25] JS3, page 10; JS4, para. 6.5; CS, page 8; JS12, para. 1.3 - 1.7; JS16, page 8, para. 10; JS7, para. 63.

[26] JS5, para. 30; JS11, para. 47; JS1, para. 7; Jubilee, page 5; PERTIS, para. 7a.

[27] JS3, page 10 and JS12, para. 1.3 - 1.7.

[28] ICAN, page 1.

[29] HRW, page 4.

[30] For relevant recommendations see A/HRC/25/10, paras. 146.36, 146.48-146.49, 146.51-146.64, 146.74-146.75, 146.78, 146.89-146.93.

[31] Amnesty International, page 1.

[32] JS12, para. 3.3, and para. 3.8.

[33] JS1, para. 7.

[34] JS12, para. 4.20.

[35] PERTIS, para. 7b.

[36] Jubilee, page 5.

[37] JS13, para. 4.4.V.

[38] JS18, page 7.

[39] JS4, para. 6.6.

[40] For relevant recommendations see A/HRC/25/10, paras. 146.97-146.104.

[41] JS7, para. 11.

[42] JS18, para. 12.

[43] JS18, page 5.

[44] JS7, para. 40.

[45] WAFIQ, page 2.

[46] I-Medik, para. 2.

[47] I-Medik, para. 17.i.

[48] CS, page 2.

[49] For relevant recommendations see A/HRC/25/10, paras. 146.77, 146.105-146.115, 146.117-146.126, 146.144.

[50] JS6, page 1.
[51] HRW, page 4; JS6, page 2.
[52] JS6, page 6.
[53] SUARAM, para. 35; JS12, para. 10.5.
[54] ADF International, para. 14.
[55] WEA, para 12.
[56] SUARAM, para 18.
[57] BCM, para. 12.
[58] JS1, para. 24.
[59] JS2, para. 2.3.1.
[60] CENTHRA, para. 15.1.
[61] GDP, para. 5.
[62] SUARAM, para. 17.
[63] JS1, para. 31.
[64] For relevant recommendations see A/HRC/25/10, paras. 146.47, 146.50, 146.127, 146.147-146.148.
[65] BCM, para. 23 and JS12, para. 4.2.1.
[66] Jubilee, page 5.
[67] RFL, para. 6.
[68] For relevant recommendations see A/HRC/25/10, paras. 146.152-146.165, 146.167-146.170.
[69] JS3, para. 33.
[70] JS3, para. 34.
[71] ADF International, para. 14; WEA, para. 1.
[72] WEA, para. 16.
[73] JS16, page 1.
[74] JS16, page 1.
[75] SRW, para. 9.
[76] ACCIN, para. 10.
[77] EMPOWER, para. 9.3. (i). See also JS21, page 3.
[78] RFL, para. 24.2; JS8, para. 17; JS9, para. 16.
[79] ADF International, 19.a.
[80] JS9, para. 8 and para. 11.
[81] RSF-RWB, page 1.
[82] JS3, para. 2.
[83] JS4, para. 1.5.
[84] AI, page 4; JS4, para. 4.6; JS7, para. 9; BCM, para. 7.
[85] SUARAM, para. 24; FLD, para. 1; JS15, para. 1 and para. 22-25.
[86] JS4, para. 4.2.
[87] Amnesty International, page 3; RSF-RWB page 5; JS4, para. 6.3.
[88] HRW, page 2; ODVV para. 7; JS7, para. 16.
[89] RSF-RWB, page 4.
[90] ODVV, para. 9.
[91] JS13, para. 4.3.
[92] JS12, para. 5.2.2; JS15, para. 4.
[93] FLD, para. 35.4.
[94] BCM, para. 22.
[95] CLJ, paras. 25-28.
[96] Jubilee, para. 11; WEA, para. 6.
[97] LAL, para. 20d; JS4, para. 6.1.
[98] YPM, page 2.
[99] For relevant recommendations see A/HRC/25/10, paras. 146.131-146.134, 146.136-146.141, 146.143.
[100] JS5, para. 8.
[101] JS10, para. 12.
[102] JS5, para. 22.
[103] YPM, para. 7.2.
[104] JS14, para. 23.
[105] JS5, para. 42.
[106] For relevant recommendations see see A/HRC/25/10, para. 146.221.
[107] JS11, para. 19.
[108] JS11, para. 20.
[109] JS11, para. 31.
[110] JS11, para. 47.
[111] FSSG, para. 1.2.

[112] FSSG, pages 4-5.
[113] For relevant recommendations see A/HRC/25/10, paras. 146.217-146.220, 146.222.
[114] JS4, para. 2.5.
[115] JS1, para. 7.
[116] For relevant recommendations, see A/HRC/25/10, para. 146.171.
[117] JS14, para. 3.
[118] JS14, para. 25.
[119] For relevant recommendations see A/HRC/25/10, paras. 146.79-146.80, 146.86, 146.173.
[120] JS5, para. 6.
[121] CAPE, para. 9.
[122] For relevant recommendations see A/HRC/25/10, paras. 146.176-146.184, 146.186-146.190.
[123] JS1, page 4.
[124] RRAAM, para.1.1; JS14, para. 12.
[125] FSSG, para. 6.2.
[126] RRAAM, para. 2.
[127] For relevant recommendations see A/HRC/25/10, paras. 146.191, 146.197-146.202.
[128] JS14, para. 44.
[129] JS20, para. B.11; JS19, page 3.
[130] CS, page 5.
[131] RRAAM, para. 1.3.
[132] For relevant recommendations see A/HRC/25/10, paras. 146.65-146.70, 146.87, 146.94-146.96, 146.128-146.130, 146.145-146.146, 146.175, 146.192-146.196.
[133] JS3, para. 41.
[134] JS12, para. 4.1.3.1.
[135] JS17, para. 12.
[136] JS12, para. 4.8.
[137] For relevant recommendations see A/HRC/25/10, paras. 146.71-146.73, 146.116, 146.149-146.151, 146.172, 146.185.
[138] JS17, para. 28.
[139] JS5, para.30.
[140] JS17, para. 26.
[141] HRW, page 6.
[142] GIEACPC, pages 1-2.
[143] JS1, para. 27; JS14, para. 12.
[144] BCM, para. 19.
[145] JS17, paras. 51-53.
[146] FSSG, para. 2.3.
[147] JS17, para. 56.
[148] WAFIQ, page 5.
[149] For relevant recommendations see A/HRC/25/10, paras. 146.204-146.208.
[150] JS19, page 1.
[151] JS20, para. C.14.
[152] JS12, para. 4.6.2; JS19, page 1.
[153] PERTIS, para. 16a.
[154] For relevant recommendations see A/HRC/25/10, paras. 146.88, 146.209-146.216.
[155] JKOASM, para. 4.
[156] JS3, para 56; SUARAM, para. 30. See also JS4, para. 5.6; JS15, para. 24.
[157] JS4, para. 5.6.
[158] AI, para. 6.
[159] JS12, para. 4.5.2.
[160] JKOASM, para. 34.
[161] JS13, para. 1.1; See also YP, para. 5.
[162] JS13, paras. 2.3-2.4.
[163] For relevant recommendations see A/HRC/25/10, paras. 146.142, 146.223-227.
[164] JS1, para. 8.
[165] JS1, para. 2.
[166] JS1, para. 7.
[167] JS10, paras. 10-13.
[168] JS12, para. 4.1.2.1.
[169] JS11, para. 40.
[170] For relevant recommendations see A/HRC/25/10, para. 146.203.
[171] CENTHRA, paras. 16-18.

[172] JS11, para. 22.
[173] JS11, para. 23.
[174] JS11, para. 47.
[175] JS20, para. B.9.